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The text is helped out by ample illustration, including nine excellent full-page photogravures and seven plans. Some of these, however, have the key on the back where it can be of little use; and one (plan III.) is bound in upside down.

The treatment is in the main chronological. After a brief account of the Hill in its natural features and as a pre-historic sanctuary, citadel and residence, there follow chapters on the Earliest Historic Period down to the Persian Destruction; from the Persian Destruction to the Age of Pericles; the Age of Pericles; the Temples on the Southern Slope and the Theatre; the Hellenistic and Roman Periods (Pausanias's Tour); from the Roman Period to the Present. There follow ten pages of notes (is the foot-note to be banished for good and all?); three appendices on the sources (including Frazer's translation of Pausanias on the Acropolis), the Pelargicon, and the Old Temple; and a fairly adequate index.

The author is more concerned with outstanding facts than with recon-
dite theory. He rarely dogmatizes. With the "problems", his method
is to state the various views; rarely to give a casting vote. Doerpfeld's
no-stage theory is "adopted as being highly probable"; but on the Old
Temple he "agrees in most points with Michaelis". He notes Doerp-
feld's new view of the original plan of the Erechtheion—with a west
half that (like the South Hall of the Propylaea) was never built; but
expresses no judgment upon it. In the present stage of archaeological
debate, it is just as well to have the open mind.

Well as Professor D'Ooge has done his chosen work, the story of the Acropolis is yet to be told. The ineffable charm, the universal human interest of it has never yet been put in a book. It never can be until archaeologists are poets or poets are archaeologists. Then only may we hope to be shown the things "worth seeing" in their proper atmosphere. Yet one cannot but regret that our author has taken his task so severely; that, after happily flinging open wide the Propylaea of our hopes on his first page, he gives us hardly another glint of the violet crown till we reach the last. For his last words are true: "To know the history of the Acropolis is to know not only the background of the history of Athens; it is also to know the beauty-loving spirit and brilliant genius of the people who dwelt in the city nobly built on the Aegean shore."

J. IRVING MANATT.

Geschichte des Hellenistischen Zeitalters. Von JULIUS KAERST.
Zweiter Band, erste Hälfte. *Das Wesen des Hellenismus.*
(Leipzig und Berlin: B. G. Teubner. 1909. Pp. xii, 430.)

VOLUME I. was reviewed in the October number of this journal for 1902, pp. 100–103. It treated, in three books, of *Die Hellenische Polis*, *Das Makedonische Königtum*, and *Alexander der Grosse*, political philosophy in the first two being followed in the third by condensed historical narrative. This first half of volume II., also in three books, treats

of *Die Entstehung der Diadochenreiche, Die Hellenistische Kultur, and Der Hellenistische Staat*. The first book gives a condensed narrative of events between Alexander's death and the fresh division of his world-empire which followed the defeat and death of Antigonus at Ipsus in 301. The author does not attempt the completeness of Droysen or Niese, but dwells only on those events which illustrate the evolution of Hellenistic culture as a whole. He expects the verdict of too great emancipation from philological science, and combats Schwartz's dictum that "die alte Geschichte nichts anderes ist und sein kann als die Interpretation der auf uns gekommenen Reste des Altertums." But in this first book he shows a good command and an independent use of all the sources of information accessible to the historian of the period, including, of course, the inscriptions; and his narrative of events, made as it is in the spirit of the historical philosopher rather than the philologist, often brings welcome light into the dark places of this chaotic time. The relation of Craterus to Antipater in Macedonia; Ptolemy's consistent championship of the principle of separate dynasties in, rather than the unity of, Alexander's world-empire; Polysperchon's relations, as "Reichsverweser", to Antipater on the one hand, and Cassander on the other; the attempts of all the great protagonists to secure the hegemony of Greece proper; and the wild enthusiasm of Athens for Demetrius Poliorcetes, may be singled out as topics which gain distinctly under the author's treatment. At first thought it would seem that the battle of Ipsus with its immediate consequences was not the proper place to pause in the historical narrative for the introduction of the more philosophical considerations which occupy the rest of the volume. But the author justifies himself as follows: "Wenn Demetrios' Herrschaft, mit den wunderbar wechselnden persönlichen Schicksalen ihres Trägers verflochten, so gut wie spurlos verschwindet und auch das Reich des Lysimachos keinen länger dauernden Bestand hat, so treten die drei grossen Reiche, die vor allem die folgende politische Entwicklung beherrschen, die asiatische Grossmacht der Seleukiden, die ägyptische der Ptolemaeer, die zugleich die Herrschaft über einen grossen Teil des östlichen Mittelmeeres gewinnt, und die makedonisch-griechische schon in klaren und festen Umrissen uns entgegen" (p. 82).

The second book treats of Hellenistic culture in the following chapters: *Die innere Umbildung der Kultur der Polis; Die Philosophie des Hellenismus; Der Technische Charakter der Hellenistischen Kultur; Rationalismus und Monarchische Weltanschauung; Die Hellenistische Religion; Der Allgemeine Geschichtliche Charakter der Hellenistischer Kultur*. Hellenic individualism emancipates itself from the old community of the little city-state, and finds wider scope in the territorial monarchy, developing, at its extreme, into absolutism. The technical element and the principle of minute division of labor now work as moulders of social relations. Rationalistic accounts of the deeds of gods and heroes now show the influence of the careers of Alexander and his

successors. The great achievements of the race are no longer thought of as a development of general human knowledge, but as the result of the superior wisdom of privileged personalities. The *Weltanschauung* becomes entirely monarchical. The former small and often petty national unities are now merged in an oecumenical unity of culture. Private life becomes of more importance to the individual than public life. That focuses round the royal courts.

The third book treats of the Hellenistic state in the following chapters: *Die Innere Begründung der Monarchie*; *Die Grundzüge des Hellenistischen Staates*; *Die Monarchie und die Polis*; *Die Monarchie und die Gesellschaft*. Greater variety in the peoples brought together in economic exchange under the larger political units of territorial monarchies increases the strength and zest of personal interests. But these personal interests have play in large social organizations grouping round monarchical centres. Learned and cultured society becomes courtly; art and letters become court appanages. “*Die einzelnen Lebenskreise, die sich in Kunst und Wissenschaft, Heerwesen und staatlicher Verwaltung, Gewerbe und Händel gestalten, stehen in besonderen Abhängigkeitsbeziehungen zu dem Königtum, bei dem sie eine Stärkung und Förderung ihrer beruflichen Zwecke und ihrer gesellschaftlichen Stellung finden. Gerade die Ptolemaeer haben in dieser Hinsicht die Politik des divide et impera meisterlich zu üben verstanden*” (p. 371).

The political philosophy of these last two books is profound and comprehensive, but is expressed in a labored and needlessly obscure style.

B. PERRIN.

Social Life at Rome in the Age of Cicero. By W. WARDE FOWLER, M.A., Fellow and Lecturer of Lincoln College, Oxford. (New York: The Macmillan Company. 1909. Pp. xiii, 362.)

THIS book is intended to present a “picture of life and manners, of education, morals, and religion” in the last age of the republic, something that has not been done before in English, or in any other language in a satisfactory way. Useful treatises on the society of the empire have been available for some time, but the pre-Augustan period has been rather curiously neglected.

The author is widely known for his excellent studies in Roman religion and municipal government, and his reputation will be enhanced by this book. With no undue display of erudition in cumbrous footnotes and citations, he has set down in very attractive form an accurate account of the social life of the end of the republic. This is precisely what is needed at the present time when the tendency is so pronounced to regard any presentation of classical antiquity that suggests popularity or literary skill as evidence of dilettanteism. This book is one of the few illustrations in recent years of the kind of work in the field of the humanities that is thoroughly scholarly and useful to the student, and at the same time interesting to a wider circle of cultivated readers.